

Page 239—40.

"It is further noteworthy that as soon as the clamour of the Lingayets was set at rest some of their leaders seemed to have become ashamed of their own previous vehemence, while the movement seemed to have lost the spring imparted by sincerity. Their feelings were brought to the test when the question of permitting the wonted periodical procession of their religious flag-staff, the *Nandihvaja* came on for consideration by the Police Department. The Lingayets' application for a license was opposed by the other castes on the ground that since they had become Bramhans and had ceased to belong to the right-hand faction, they had no right to parade the *Nandihvaja*. The Lingayets then showed themselves glad to re-gain their *status quo ante*.

"The foregoing events indicate the unconscious homage these sectarians have thereby paid to the Bramhans. Indeed, it is a significant feature of the upheaval and fervent just now going on among the Hindus that while every fragmentary body is anxious to level down the caste heights above, it is most repugnant to the obliteration of the inequalities below. With the most charming inconsistency every non-Bramhanical body wishes to wipe off the Bramhan from above and to take his place in relation to the strata of society below its own."

Page 244. "When, therefore, the Lingayets were agitating for Bramhanism, the Mudaliars and their allies took the cue from them and attempted to describe themselves as *Bhu Vaisyas* or earth *Vaisyas*."

Page 297. "As an instance, the proceedings of the Lingayets in the Census under consideration may be quoted. They have not the convergent and divergent gotrams which pervade the Bramhan bodies. And when the rule was promulgated that the Bramhan population should describe the gotram, sakha, &c., of each censused person, the Lingayets averred in order to bolster up their claim to be ranked with the Bramhans, that they too had four gotrams for their communities one for each Math, and that as they were Virasaiva Bramhans they insisted on their own gotrams being also recorded, viz:—

- (1) Renuka. (2) Daruka. (3) Ghantakarna. (4) Gajakarna."

"As, however, the information was desiderated for the usually recognised Bramhans alone, the entries made by the Lingayets were treated as surplusage. It should be noted at the same time that the above four gotrams are not derived from any of the known *Rishis* of Hinduism."

Page 309. "And to cap the whole, the Lingayets denied that they were of either faction although traditionally they headed the 18 Phana or Balagai Section, and contended that they were the controllers of the phanas. Their action in this matter may be traced to their anxiety to wipe out all the peculiarities which differentiated them from the Bramhans into whose castes it was their ambition in this Census to be counted."

Page 12—Appendix, para 3.

"In enumerating Lingayets, they should be entered by that name both in creed and caste in column 3 and 4. But in column 5, the sub-divisions of the caste should be clearly entered as Sada, Banajiga, Nonaba, Korisetti, &c., &c. The enumerator should ask the enumerated Lingayet whether the latter is or not a member of the sub-sect or sub-caste to which he may be known to belong, and his reply should be distinctly stated in column 5."

(Sd.) Y. Virasangappa.

ABSTRACT OF METEOROLOGICAL REGISTER.

Kept at the undermentioned District Head-quarters for the Fortnight ending 30th June 1896.

HEAD-QUARTERS.	Thermometer. <i>Averages for the half month.</i>						Thermometer		Rain.		Wind.
	9-30 A. M.			3-30 P. M.			Maximum.	Minimum.	Inches.	Cents.	
	Dry bulb.	Wet bulb.	Differ- ence.	Dry bulb.	Wet bulb.	Differ- ence.					
Kolar	78.53	..	...	81	...	...	...	...	32	South-west.	
Hassan*	...	..	...	...	...	...	...	...	...		
Chitaldrug*	...	...	...	...	...	...	...	...	...		
Chikmagalur*	...	...	...	...	...	...	...	...	...		
Shimoga*	...	...	...	...	...	...	...	...	...		
Tumkur*	...	...	...	...	...	...	...	...	...		
Mysore *	...	...	...	...	...	...	...	...	...		

* Information not received from other stations.